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Philostratus. In Honour of Apollonius of Tyana. Translated by J. S. PHILLIMORE, Professor of Latin in the University of Glasgow. Two vols. Oxford: Clarendon Press, 1912. 7s.

Philostratus, The Life of Apollonius of Tyana, The Epistles of Apollonius and the Treatise of Eusebius. With an English Translation by F. C. CONYBEARE, M.A. Late Fellow and Prelector of University College, Oxford. ["Loeb Classical Library."] Two vols. New York: Macmillan, 1912. \$1.50.

The appearance at the same date of two translations of Philostratus' *Life of Apollonius* is a singular coincidence, if it is one. The only complete earlier English translation, Professor Phillimore tells us, is that by Berwick, London, 1809. The new *Encyclopaedia Britannica* has heard of one published in New York in 1903 (s.v. "Philostratus") or in 1905 (s.v. "Apollonius").

Professor Phillimore gives us in addition to the translation a lively and scholarly introduction on Apollonius, the Philostrati, "the author and his times," "Apollonius after Philostratus," and similar topics. He is apparently not acquainted with Professor Gildersleeve's brilliant handling of the theme in his *Essays and Studies*. But with the keen *flair* of our English cousins for "Americanisms," he has discovered the masterpiece of Tredwell, to which I did justice in the *Dial* long ago, at the time of its publication, and pillories it through two pages of his preface. I have long since lost my sensitiveness in this matter of Americanisms, whether in English or Greek, having fortified myself by a manuscript collection of European "howlers" which our less venturesome scholars will not soon rival. Tredwell is, of course, a joke; and Professor Phillimore is a scholar every page of whose translation shows a genuine feeling for Greek idiom. But in spite of Professor Postgate's austere censorship (cf. *Classical Philology* V, 225), accidents will happen, and there is nothing funnier even in Tredwell than the rendering which our two scholars have given of the words (1. 13): ἀλλ' ὁμοῦ συκοφαντοῦσι τινες ἐπὶ ἀφροδισίοις αὐτόν, ὥς διαμαρτίᾳ ἐρωτικῇ χρησάμενον καὶ διὰ τοῦτο ἀπεναντίσσαντα ἐς τὸ Σκυθῶν ἔθνος. This Conybeare renders: "And yet there are those who accuse him falsely of an addiction to venery alleging that he fell a victim of such sins, and spent a whole year in their indulgence among the Scythians" (italics mine). Professor Phillimore is less outspoken: "alleging some sentimental vagary, which they say kept him a whole year in Scythia." In the case of Professor Phillimore, this is a rare slip. His translation is not only readable, racy, and idiomatic, but, with allowance for a few minor inadvertencies, is, so far as I have tested it, true both to meaning and idiom. The appendix contains an interesting table of variations from Kayser's text and a selection of brief but pertinent and helpful explanatory notes.

I regret that it is impossible to speak with like commendation of Mr. Conybeare's version. His English is fair, though much less vivid than that of Professor Phillimore. The substance of the meaning is given correctly enough sometimes for several pages together. But both positive mistakes and slight inaccuracies that betray a defective feeling for the Greek are altogether too numerous to be passed over in silence, or to be excused as accidents. There must be at least one or two hundred of the former and many hundreds of the latter. The following may serve merely as typical illustrations:

I, 19: τὸ δ' οὖν ἐς Βαβυλῶνα ἦκον, "I have at least been to Babylon"; I, 21: προπίνει δ' αὐτοῦ βασιλεὺς δέκα ἡμῖν σατράπαις, "in which the king pledges us his ten satraps"—cf. III, 28: προπίνω σοι . . . ἄνδρα Ἑλλήνα, "I pledge you to drink the health . . . of a Hellene"; I, 24: καὶ τὰ γράμματα Ἑλλήνων μὲν ἀλλ' οὐπω ταῦτα ἰδεῖν φασι, "They said that they never yet had made them out," where, however, the fault is partly with the text, and we should read with Phillimore, ταῦτα ἰδεῖν; I, 25: καὶ ὅποσα ἐς ἔφνδρον ξύνδεσιν ἀνθρώποις εὔρηται, "and all the materials which men have found set under water." Technical or philosophical passages are frequently misunderstood, as e.g., II, 20 and III, 24. I, 34: καὶ τὰ στάδια ἐν σπονδαίῳ τῆς Ἑλλάδος, "held in respect by Hellas"; II, 7: οἱ παρ' ἡμῖν ἐκ πότου νύκτωρ τε καὶ οὐκ ἐν ὥρᾳ ἀναλύνοντες, "who indulge in drink of a night and not in season"; II, 13: παραθήγεσθαι μηδενὶ ἐτέρῳ, "they need no sharpening of any kind"; II, 15: καὶ τοῦτο τακτικώτατον ἡγοῦ των θηρίων, "so that you may regard the elephant as the best tactician to be found among animals"; II, 25: ὀλίγους οἰκέτας καὶ διαλεχθῆναι τῷ βασιλεῖ δεομένους τρεῖς, "a few servants; and only three or four of them, who required to converse with the king"; II, 28: καὶ τὸ διὰ σφειδόνῃς δὲ τοξεῦσαι καὶ τὸ ἐς τρίχα ἰέναι, καὶ τὸν υἱὸν τὸν αὐτοῦ σκιαγραφῆσαι βέλεισιν, "take a sling and aiming within a hair's-breadth would shoot at his own son"; II, 29: ξυνεσίτει γὰρ τῷ βασιλεῖ ὁμοδαίτῳ ὄντι, "who was eating beside the king, cheek by jowl"—the meaning is of course that he ate with the king because they were both vegetarians; III, 13: ὥς πρὸς τὸν σεισμὸν ἱκανούς, "thought that they would be strong enough to take it by assault"; III, 25: παρήλλαττε δὲ τὴν χλαμύδα ὥσπερ οἱ Θεσσαλοί, "though he parted his cloak in the way the Thessalians do"; IV, 2: καὶ τοι μεταθεμένων τῶν Ἐφεσίων πρὸς αὐτόν, "at the risk of estranging the Ephesians"; IV, 7: ἀνδρας δὲ ἀγαθοὺς πανταχοῦ μὲν ὁρᾶσθαι, πανταχοῦ δὲ φθέγγεσθαι, "and everywhere talked about"; IV, 9: ἐπιστρέφων οὖν τοὺς παρόντας, "by way of reforming his audience"; IV, 11: καὶ πάσης τῆς περὶ αὐτῶν ἀρχαιολογίας ἐμφορηθεῖς, "as his mind was stored with all the traditions of their past"; IV, 20: τὸ δὲ μεράκιον . . . αἰδῶ τε ἐπεσπάσατο πάντων ἐς αὐτὸ ἐστραμμένων, "won the consideration of all those who had now turned their attention to him"; IV, 23: μονονοῦ περιέβαλεν, "almost surrounded it with a shrine"; IV, 24: ἦν μετὰ ἔτη ἑπτὰ Νέρων διανοήθη, "when Nero in the seventh year of his reign projected it"; IV, 25: "τοῦτ'", ἔφη, "καὶ τουτονὶ

τὸν κόσμον (i.e., the dress and ornaments of Lamia) ἡγάσθαι, οὐ γὰρ ἔστιν, ἀλλὰ ἔλγος δόξα," "as such . . . you must regard this world of ours, for it is not reality, but the semblance of reality."

This will suffice, and the last example illustrates what might befall a student of philosophy or literature who pinned his faith to this version. I have no desire to persecute Mr. Conybeare, who may have been merely careless in taking his task too lightly. But the "Loeb Library" is a matter of more than personal interest. It will be of great service if it only gives the general sense of the classics for the curious and cursory reader. But there is no good reason why it should not go farther and provide translations which workers in other fields may quote with confidence and use for their historical investigations and literary comparisons. The combined scholarship of England and America ought surely to be equal to the task of construing correctly. My excuse for thus explicitly calling attention to the errors of this volume is that there is still time to avert such accidents in subsequent volumes of the series. Post-classical Greek is very tricky and demands in its translator something more than an elementary knowledge of normal classical syntax and vocabulary. All versions of these later writers ought to be submitted for revision to experts acquainted with the history of post-classical philosophy, rhetoric, and idiom.

PAUL SHOREY

The Loeb Classical Library. Edited by T. E. PAGE, M.A., and W. H. D. ROUSE, Litt. D. *Euripides, with an English Translation.* By ARTHUR S. WAY, D.Litt., Vols. I and II. New York: Macmillan, 1912.

The management of the Loeb library is fortunate in securing Way's excellent translation of Euripides, the price of which in the original edition put it out of the reach of many scholars and which has, I believe, been out of print for some time. In point of literary charm and grace it is quite sufficient, holding in this regard a middle place between the uninspired eighteenth-century version of Potter and the romantic beauty of Professor Murray's brilliant variations on Euripidean themes. Its faithfulness makes it much the most suitable rendering for confrontation with the original text. The line-for-line translation of the dialogue will almost serve the construing undergraduate as a "pony," and is as likely as any of the work of this series to fulfil Mr. Loeb's hope that "some readers may be enticed by the texts printed opposite the translations to gather an elementary knowledge of Greek and Latin." Even the Choruses are rendered with as much precision as is compatible with the lyric necessity of always rhyming maiden with laden and maidens with cadence. The two volumes now issued include *Iphigeneia in Aulis*, *Rhesus*, *Hecuba*, *Daughters of Troy*, *Electra*, *Orestes*, *Iphigeneia in Taurica*, *Andromache*, *Cyclops*.